

GOOD NEWS:

PROVING

King WILLIAM

To be the M A N, whose N A M E is the

BRANCH.

AND THAT

CHRISTS REIGN

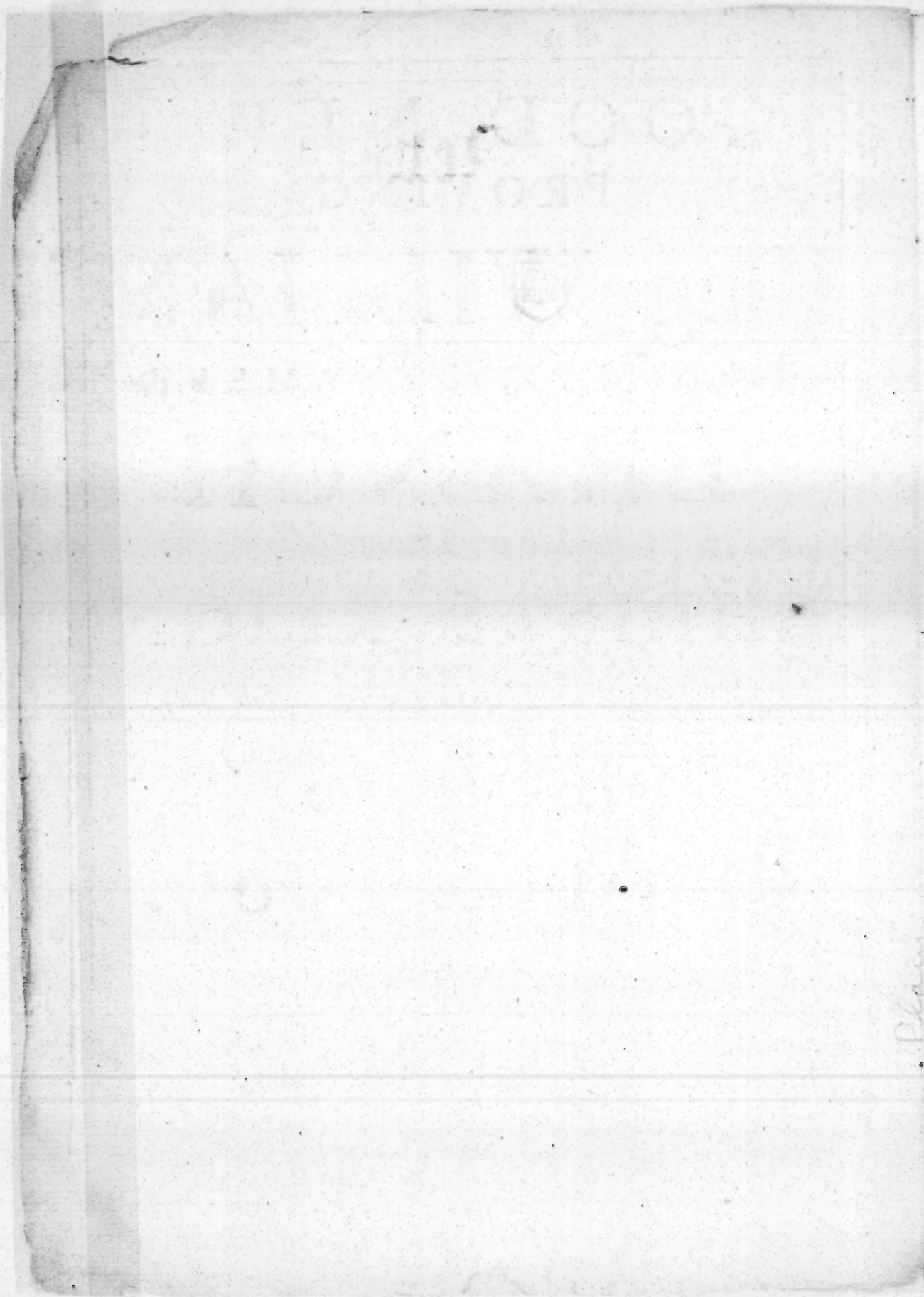
(In a more Extraordinary Manner,
as H E I R of all Things)

COMMENCED

In Anno. 1689.

In the Evening it shall be Light.

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Good News :

P R O V I N G

King WILLIAM to be the Man
Whose NAME is the BRANCH, &c.

PROPHECY Hath generally a Twofold Sence ; an Outward one, which is Seeming and Plausible ; and an Inward one, which is True and Real : The Prophet *Zachary* asks the Angel, What the Two Olive Trees are ? And then, stays not for an Answer ; but like a Man surrounded with strange Sights, presently fixing his eye upon another Thing , asks another Question ; What, saith he, are These *TWO OLIVE BRANCHES* ? &c. By his Answering, no more may be meant, than common speaking, and asking an ordinary question, it being often so understood in Scripture Phrase : This, I say, is the first Obvious Sence. But if we come closer to the Matter, 'tis more probable, there was an Answer given, though not convenient to be wrote, *viz.* That Those *Two Olive Trees* were to be Lopt, or that they were Exauſtated ; Or if no Answer was given, 'tis probable the Angel made the delay on purpose , till he should come to the *BRANCHES*, when the Answer would be more proper, as not belonging to the Two Old Olive Trees (their Power being Cancelled by breaking their Staves) but to their Offspring the Two *BRANCHES*, *Who are the Two New Anointed Ones, standing by the Lord of the whole Earth*. By, Standing by, is meant, Administering ; for Christ coming to Reign, Chooseth, *The Man, whose Name is the BRANCH*, and *Josbua*, to Minister before him, as

King and Priest ; *The one is to be a King upon his Throne, and the other a Priest upon his Throne ; and the Council of Peace shall be betwixt them both :* These are the Two Olive Branches, which disperse the Golden Oyle of Power, Spiritual and Temporal, to the World : but 'tis said, This Oyle is conveyed to them through Pipes ; that is, through the Trunks of the Two Old Olive Trees ; which though they were Lopt, their Sap remains in them, and they convey it to the *BRANCHES* ; The Bodies or Trunks of these Trees, reach from East to West ; they were Planted in the East, and are Lopt in the West : *There is the Fountain, Here the Emanations.* The Pipes are laid, as it were, through the bowels of the Earth, and reach to our Island ; where the Cocks will be Opened, and the Golden Oyl will flow out Abundantly : A Current that has been Stopt, Flows more abundantly when 'tis Opened ; and after Trees have been Lopt, the Branches Flourish and are more Fruitful, because the Sap of the whole Trunk empties it self into them.

In the Scripture Phrase, by a *Branch*, a single Person is not so much to be understood, as a Community (except, when 'tis directly levelled at a Single Person, as it is *To the Man whose Name is the Branch*) for a Branch is of a Complex Nature ; there is Fruit upon it, and many Ramiculi with Leaves, &c. And therefore when Christ is called a Branch, it rather refers to His Birth in the Church, than to His Birth in *Judea* ; His Birth in *Judea*, was but the Seed which has since grown up and got a Body : and now 'twill spread forth in Branches and fill the whole Earth : This being Christs own Comparison, I hope may pass for Authentick : He is certainly Born Twice, once in *Judea*, and once in *England* ; the first by a Simple Birth, the latter by a Complex - Birth in the Church Regenerate : In relation to this Latter, He is called a Branch, a *Righteous Branch* : But the King that shall Reign and Prosper, &c. is not the Branch, only the Fruit on it ; we never call the Fruit, the Branch : Christ and his Church are the same thing, the Church are the parts, and he is the Life and Soul that Actuates all the Members. By *Branch*, is not to be understood any perticular Member

Member, but the Energetick Power of Christs Essence, Actuating the whole Body; and therefore *He* and *She* are promiscuously used by the Prophet: when it respects Him, it is called a *Righteous Branch*; when it respects Her, 'tis called a *Branch of Righteousness*. In the first place, the Text saith, This is the Name whereby *HE* shall be called, *The Lord our Righteousness*: In the latter, This is the Name wherewith *SHE* shall be called, *The Lord our Righteousness*: The Genders are used promiscuously, at first thoughts, it may seem a very odd thing, that a Woman should be called, *The Lord*; but the reason is plain; The Lord by his Spirit, is in the Woman; She is Married, and looseth her own Name, and therefore takes upon her that of her *Lords*; and since *SHE* the *BRANCH* of Righteousness, is called the *LORD*; one may naturally infer, that Her Lord, comes not Personally, but Virtually; Delegating his Power and Titles upon Her; and this, if I had no other Reasons, is Argument sufficient to convince me, That Christ comes not Personally to Reign, but by his Church and Spirit.

In his Days Judah shall be saved, and Israel shall dwell safely: In whose Days? In the Days of the King that shall Reign and Prosper; for Christ has neither Beginning nor End of Days: This cannot belong to him as the Righteous Branch; The Spirit speaks after another manner, when it speaks of Him; saying, *Thy Throne O God, is for Ever and Ever, &c.* Days are attributed to Men and not to God, and therefore these *Days* must belong to an earthly King, being too mean and too low to be applied to Christ: and since the Jews will be called in a certain Kings Reign or *Days*; and God will raise up a certain King to fight his Batties, and to deliver his Church, as he did *Zerubbabel, David* and *Cyrus* of old; and since the *Man whose Name is the BRANCH*, makes the fairest claim; and that *This Man*, is not Christ, as I shall further undeniably prove; since also, no man is able to tell me, where to have a Branch, but from a Tree: All these things considered, I desire the Reader, to tell me (if he thinks I am out) who he thinks this King will be; Whether he thinks, God will raise up the Grand

Seignior or Great Mogul, to Protect and Defend his Church? Or whether 'tis probable, He will make use of the King of *France*, or any Catholick Prince, to Ruine Babylon? Alas, These are to Lament her Fall; and though possibly they may be consenting to her Ruine, they will be rather passive than active in effecting of it: And since the set time of her Fall, and *Sions* Delivery is come; Who can we suppose a more proper instrument to effect God's Purposes, than the Man who is now busie about the Work? At present, I am satisfied, that He is the Man; and shall continue of this mind, till somebody convinces me to the contrary.

And the same Hour there was a Great Earth-Quake, and the Tenth part of the City fell, and in the Earth-Quake was Slain of Men Seven Thousand. This Earth-Quake was not Natural and Litteral, only a Great Commotion in the State; and this falling of the Tenth part of the City, is only the Rising of the Witnesses; though it may seem a Paradox, yet *Rising* and *Falling* Here, import the same: They had fallen before, from the whole Christian Body, in the Sence the Apostle means, where he speaks of a *Falling away* first: but they could not be pronounced *fallen*, till the hand of power had led them into the Court of Heaven, and put them on a common bottom with the rest; when this was done, they might truly be pronounced both Fallen and Risen; the one confirming the other: As to the Seven Thousand Men that were Slain: 'Tis no such thing; Not a Man was Slain in a Litteral Sence, the Translators are in the wrong; the Latin is, *Capita Hominum Septies Mille*; which rendered right, is the Heads, or Principals of Seven Thousand Men; and yet this falls short, the Greek, is *ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ* which is the *NAMES* of Seven Thousand Men; now a Name being only Slain, the Text is freed from a Litteral Sence: There are *Seven Names*, and every name is a Captain, and has under him a Thousand Men; these *Seven Names* are Representatives of the whole; These Heads or Names Adorn many of our Houses: but the Records in the Tower, are the most Authentick Testimonials

monials when they were Slain, and *what Names* they are, to which I refer : *Julian*, Representing the whole Papal Power, *Fled* : The Seven Patriarchs, Representing the Hierarchy *Fell*, and the Witnesses *Rose*, all the same hour : These Great Actions opened the New Scenes ; and though the *Mene Tekel*, was wrote in the latter part of 1688 ; and the Child *Conceived*, and the Old Tree of Monarchy cut down *before* ; yet I begin not the Epoche of Christs Reign till 1689. when the Scepter was put into the Hands of our Western *Cyrus*, as the *First* Substitute of *The King of Kings and Lord of Lords* : In a most strict account, I might begin before, allowing as many years as our Saviour Lived on Earth, to the formation of the Complex Birth, or Church Regenerate in the Womb, which is but Rational, but since no Child can REIGN before 'tis Born ; and the Resurrection of the Witnesses, being allowed by all, to be the Birth of Christ ; when they Rose, is the most proper time to Commence the New Epoche : These things being premised, I Affirm, That the Son of Man, and the Son of God, Christ Jesus, *Who is Head over all to the Church, and Heir of all Things*, Began his Reign in the first year of *The King that shall Reign and Prosper, and Execute Judgment and Justice upon Earth*, viz: In Anno : 1689. when the Man whose name is the BRANCH was Crowned King, who holds his Crown immediately from the Son of God : 'Tis not unusual with God, to foretel the Names of his Servants, whom he chooses to be instruments to serve his Church as he did *Josiah* and *Cyrus* of Old, and here *The Man whose Name is the Branch* ; In whose days, *Judah shall be saved, and Israel shall dwell safely*. I Affirm, There is a double Harvest, a double Birth, a double Death, a double Resurrection, a double Ascension and a double coming of the Holy Ghost ; the First in the East, at the Publication of the Gospel ; the Latter in the West, at the Restoration of it ; the First, of the Body Natural and Simple, the latter of the Body Mystical or Complex : None will deny me, that the Church of Christ is his Body, and that this Church is represented by Witnesses ; and it will be easily granted me, that the Death, Resurrection and Ascension of these

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Witnesses,

Witnesses, is the Death, Resurrection and Ascension of Himself: This being allowed, it follows, that the Death of Christ in his Natural and Simple Body, is the Birth of his Church or Complex Body; and again, the Death of his Church or Witnesses, is his Re-Birth; so that the thing is self evident, that there is a double Death and a double Birth; at each of which Death or Birth, there is an Harvest, which cuts down all the Constitutions Civil and Ecclesiastical throughout the World; for nothing else can be understood by Harvest; but Christ never puls down, but he builds up; he never-reaps, but he sows; so one Harvest naturally begins another. *Christ* when he dyed, left one only Daughter an Infant, and in his last Will and Testament, left great Gifts to his Friends, with a special charge to bring (or build) her up, till she was as Tall as himself, or Marriageable: the Text saith, till she came, *Ad Mensuram Staturæ Christi Adulti*; 'Tis rendered, *To the measure of the Stature of the fulness of Christ*; but this is not well, for it ought to be rather, *To the height of the Stature of Christ grown a Man*, or come to his Manhood: This Daughter is a Great Heiress, Her Father being Lord of the whole Earth, as the Prophet *Zachery* styles him; all the World will allow me, that when this Virgin Church is grown a Woman, Christ in her is grown a Man, for they two are but one Flesh; and these two being both at Age, may justly lay claim to their Estate; and if they design a Match, there is none can forbid the Banes. These things being Premised, Christ is considered under several Relations, As the Grand *Husband-Man*, with a Crown of Gold on his Head, and a Sickle in his hand, reaping the Harvest and Vintage of the Earth: As a *Bridegroom* Marrying the Bride, the Virgin Church (the Text saith, they are Virgins) As an *Heir Adult* claiming his Estate, and as Son of a Great King, demanding all the Kingdoms of the World; on this account, the Text puts on his Head many Crowns, calling him, *King of Kings and Lord of Lords*, As a *Soldier* Riding on a White Horse, Conquering the World (for the Kings thereof deny his claim) And here He is called, the Word of God, for in Righteousness he doth Judge and make War;

War ; His way of Fighting, is only Preaching ; His Sword is in his *Mouth*, and not in his *Hand* ; and His Followers are Cloathed in *Fine Linnen*, and not in *Steel* : As an *High Priest*, and chief Administrator in the Affairs of his Church : And Lastly, As a *Young Infant* Re-born, in his Church Regenerate ; and Re-baptized by the Spirit, Poured down from on High : Under all these Relations He may be considered ; and The great Pouring out of the Spirit, may refer to all of them : It is the Sounding of the Seventh Angel, which proclaims him King over all the World, putting the Scepter of Power into his hand : It Seals his Commission, as he is a Soldier and Generalissimo : It Ratifies his Contract with his Bride, and Seals her a Royal Pattent or Joynter of Power, for a Thousand Years ; or rather, is *The Marriage Supper of the Lamb* ; 'tis the *Installing* him into his Priesthood : And Lastly, 'Tis the *Baptizing* him, as he is an Infant, in the New *Risen Witnesses*, or Church Regenerate. The Old Church was brought to Bed, or the Witnesses Rose, in *Anno* : 1689. All our Old Powers, in our late Harvest were cut down ; *viz.* the Cedar of the State, the Vine of the Church, and the Common (People) Fields of Corn. But nothing considerable grew up till this year : If Men would know, Who the Witnesses are in a True Definition ; I answer, They are all those Three Collectively ; and though the Two Olive Trees, or Cedar and Vine, may sometimes be called the Witnesses ; yet they are only their Representatives ; as *Moses* and *Aaron* may stand for the whole People of *Israel*. By the Two Olive Trees, are certainly meant, the King and High Priest, who are *The Two Anointed Ones which stand before the Lord of the Whole Earth* ; These Two in the Harvest of our late Times, were both cut down, and our Corn Fields too ; which made up the whole Collective Body of the Witnesses compleat : Now Reaping and Cutting down, are certain acts of Abrogation and Abolition. Christ being at Age in his Church, sent a Bold Herald, to acquaint the World as much, and to demand of the Two Old Anointed Ones, their Two Staves of Authority, *viz.* *Beauty* and *Bands* : These are Power Spiritual and Temporal, and 'tis well

known, The Herald cut them in sunder before all the People; thereby cancelling God's Old Covenant which he had made with all the People: The immediate succeeding Powers, had no New Staves given them; they were to be considered no otherwise but as *Adminicula* or *Fulchra* to the Two New Olive BRANCHES: for the Promises and Inheritance, do always belong to the New Birth; they may be considered, as Parents or Guardians and no otherwise: The New Corn is grown up, and the Young Branches can stand alone; therefore the Scaffolding or prop-sticks, are to be laid aside. Satan, during *Christ's* Non-age in his Bride the Church, Let his Whore a Lease of Power for 1260 Years; but these Expiring, and the Old Staves of BEAUTY and BANDS being broke, all the Kingdoms of the Earth Devolve upon Christ; and Christ being of Age in his Church, Marries Her, and as 'tis usual for New Married People to do, He thinks of a House and Servants; and finding his Estate to lye in great Confusion, he chooseth two Stewards; the one, to drive the Wild Beasts out of the Forest; the other, to chase the Wild Bore out of his Vineyard; He being King of Kings and Lord of Lords, and Sovereign Lord of the Universe, may choose whom he pleases to stand by or Minister before him; the first Man he chooseth, is *The Man whose Name is the Branch*, who has now the New Staff of *Bands* in his hand; and long may he hold it, to the honour of him that gave it him: As to the New Staff *Beauty*, I am at present in the dark who will have it; this I believe, may be a Secret, till the Child now brought forth, be baptized with Power from Above; 'twill be a Person to represent *Josbua*, and who will take out Letters of Administration on the Estate of the Old Vine, in behalf of the Young Branch or Church Regenerate: These are to act in a Joynt *Commission*; the first shall be a King, and Rule upon his Throne, and build his Master a House (or at least cause one to be built as *Cyrus* did) The other shall be a Priest upon his Throne, and *The Council of Peace shall be betwixt them both*. The Old Olive Trees being cut down in the late Harvest; these are the Two Olive Branches, or *Two New Anointed*

sed ones, who are to stand by the Lord of the whole Earth : They act
 as Christ's Stewards and Faithful Servants in a joynt Commis-
 sion for the Peace. Now those who would have the *Man whose*
Name is the Branch to be Christ, are under a great mistake ; Christ
 never acts in Partnership with any one, especially with a Priest,
 who is an High Priest Himself ; this would put Two Priests
 together ; and to make him a King, and then put him in Part-
 nership with a Priest, to build a Temple, is worse : He is King
 of Kings, and Lord of Lords, and has no Rival in his Govern-
 ment : Christ's Name is called, *Jesus, Immanuel, The Wonderful*
Counsellor, The Word of God, &c. but no where the *Branch* as I
 know of : Indeed in one place, God saith, *He will raise up to*
David a Righteous Branch ; but 'tis plain, this *Righteous Branch*
 is not a *Man*, but the *Lord*, as his name at his Baptism doth
 plainly demonstrate ; for the Text saith, *This is his Name*
whereby he shall be called, The Lord our Righteousness. Christ
 at his *First Birth*, is called *Jesus* ; but at his *Second Birth*, in his
 Church, He is called *The Lord our Righteousness* ; The *Man*
 whose Name is the *Branch* is not called so, but his Name *IS* so :
 He was not Christened or Baptized so, the Name being an *Ap-*
pellative or *Titular* Name ; and therefore 'tis said *His Name IS*
the Branch ; but there is nothing meant by *Righteous Branch*,
 but *Righteous Offspring* ; that it is not his Name, is plain, be-
 cause another is given it, *viz. The Lord our Righteousness* : by
 the word *Calling*, Birth or Baptism, is implied : Betwixt these Two
 Branches there's as much difference, as betwixt Master and
 Servant. The Truth, and sum of the whole is no other then
 this, The *Righteous Branch*, is Born and Baptized with the
 Spirit, in *The Reign and Days of a King that shall Reign and Prosper,*
and Execute Judgment and Justice upon Earth. In his days Judah
shall be saved, and Israel shall dwell safely. That is, the Jews shall
 be called and Return. (here the Parenthesis ends, beginning at
 a King, &c.) And as though this King should be Godfather,
 and ask the Name ; the Spirit Answers, *And this is his Name*
whereby he shall be called, The Lord our Righteousness : and
 this sence quadrates to my Assertion exactly ; for in the first
 year

year of the King that shall Reign and Prosper, or of the Man
 whose name is the Branch; The Witnesses Rose, the Child
 was Born, or This Righteous Branch was Raised up to David;
 and when it is Baptized, the Jews will be Saved or Return
 home; for this Solemn Baptizing at Pentecost is the aloud Soun-
 ding of the Seventh Angel, which proclaims Christ's Kingdom;
 and when He is Exalted, be sure he will remember his own
 Countrey-Men, as is customary with all Kings. But there are
 other Texts, which exprelly confirm this, viz. That they shall
 be given up, and be in Misery, till the Birth and Baptizing of
 this Child; one saith, *And he shall give them up, until the time
 that she which Travelleth, hath brought forth; then the Remnant of
 their brethren shall return to the Children of Israel.* Another saith,
*Until the Spirit be poured out on us from on High, and the Wilder-
 ness (Church in the Wilderness) become a Fruitful Field (Re-
 generate) and the Fruitful Field be counted for a Forrest.* One
 respects the Birth, the other the Baptism. A third saith, *And thy
 dead men shall live together, with my dead body shall they Arise, &c.*
 Christ's Dead Body in the Church, the Witnesses is Risen, so
 the Jews go home of course; they suffered together, and will
 be advanced together: As to the Fruitful Field being counted
 a Forrest, 'tis so counted already; the meaning is this, In the
 Peaceable Reign of Christ, the Kings of the Earth, shall not go
 under the Emblem of Beasts of Prey, as Lyons, Bears and Leo-
 pards; but Trees, whose Leaves are for Shade, and Fruit for
 Pleasure and Delight; but this Forrest may be understood an
 Orchard, for none but Fruit-bearing Trees are to Reign; The
 old barren Trees have Reigned already, and are now to be cut
 down and burned. *Open thy doors O Lebanon, that the Fire may
 devour thy Cedars; howl Fir Tree, the Cedar is fallen, because the
 Mighty are spoiled; howl ye Oaks of Bashan, for the FOREST OF
 THE VINTAGE is come down; that is, the New Jerusalem State
 is come down; the Millennium State commences: This Howling
 is most Excellent Musick, 'tis nothing but the Howling of Wild
 Beasts driven out of the Forrest, by the Man whose Name is the
 Branch, Who is the First King of the Trees; the Forest and Vin-
 tage*

tage is *Bridgroom* and *Bride*, and made an Orchard and Garden fit for the Creator of Heaven and Earth, to walk in in the cool of the Day. But let the Word *Forest*, be understood in what Sense it will, No wild Beasts are to harbour in it; The Man whose Name is the *Branch*, has a Commission to drive them out, that the Flocks of God may feed, and lye down in safety. What Tree (should it be put to the Vote) can make a fairer Interest, than the *Pomeranceenbaum*? All the good Qualities considered, 'tis meritoriously prefer'd to be the first King of the Trees, Its Juice is most proper to purge the *Scurvy* world, of ill Humours; the Beauty of its Colour claims justly to commence the *Golden Age*. The constant verdure and softness of the Leaf is not to be omitted; but above all its constant Pregnancy, gives it a Preference to the rest by far; And had our Saviour come to this Tree, 'tis odds, but he might have quenched his *Thirst*, though not his *Hunger*, for 'tis rarely without Fruit, either New, or Old, and possibly on this Account, 'tis preferred before the Fig-Tree, to begin the Reign of Christ's Kingdom. 'Tis not so tall as the *Fir* or *Cedar*, and possibly on this Account, is called only a *Branch*. This, I say, may be one Reason, but yet there are greater; The Cedar and Vine, or two old Olive-Trees being cut down, two Olive Branches grow naturally in their place. And as to the place of Growth, something may be said: The Tree of Monarchy is supposed to reach from East to West, as it began in the East 'tis cut down in the West, and where 'tis cut down, there a new Branch ought to grow. But the Text saith, when it was cut down, the Stumps were bound with Bands of Iron and Brass, till *Seven Times* were expired. The meaning is, the new young Branch has not Strength enough to stand till after Seven Years growth; during this space, 'tis neither Day nor Night; Men are at a great loss, and observe not the change of Empire. All this while Empire is an Infantile State, Typified by *Nebuchadnezzar's* being a Beast without Humane Reason or Understanding. The Child sleeps in a manner for the first Week, but at the Baptizing it awakes, and the World hears it cry; then Light breaks

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forth abundantly, and all the World knows that God gives the Kingdoms of this World to whom he pleases. This Space is the *Septenary-day* mentioned by the Prophet, in which 'tis neither Day nor Night. *But in the Evening it shall be Light*; the last Day in the Evening of this Septenary-day will be as Light as Seven; that is, as the whole Seven, for this is the day of Baptism, which will be a very glorious day indeed. This Septenary-day is betwixt *Pascha* and *Pentecost*; 'tis the time of the Clock striking Seven, or of the Seventh Angels founding betwixt the second and third Woe. 'Tis said, the second Woe is past, and the third Woe comes quickly; that is, when the Clock has struck Seven, the Angel then sounds out aloud his last Blast, Proclaiming Christ to be King over all the World. But Christ was King at the expiration of the old Glass, at the very Moment when the Clock *began* to strike Seven, or the Angel *began* to Sound; for it must be understood, he is seven Years in founding. God would not have the World ignorant of the exact Time, when Christ began to Reign, because 'tis the Index that points out the Final day of Judgment. He therefore sends an extraordinary Embassador to instruct them in the great concern of Time, saying; nay, Swearing after the most solemn and positive manner imaginable, That *Time should be no longer*. *But in the days of the Voice of the Seventh Angel, when he shall BEGIN to Sound, &c.* We cannot suppose that God would send a special Angel on so solemn an Embassie, as to tell the World it was Seven a Clock, when the Sixth Hour was out, or to tell us the Glass was run out when we could plainly see it with our Eyes: This Sence some would put on *Time Being no longer*. I confesse it glances much this way; but the Sence plainly extends it self farther even to the end of the World. And the Angel seems to say thus. "Ye Sons of Men draw
 "near and observe this Glass of 1260 Years is just out, I am
 "come to turn it, and now turn it in the presence and sight of
 "you all; and I hear swear by the Living God who liveth for
 "ever & ever, that when it is out it shall never be turned more;
 "the Glass shall be then broke, and Time shall no more be mea-
 "sured,

“fired, but lapseth into the great Ocean of Eternity. During the running of this Glass the Bride Reigns, and we cannot suppose Her Lease to be shorter than the Whores, which was 1260 Years. The Sand will be the same time in running in the lower as in the upper part of the Glass; so 1000 Years is allowed for the *Mellennium*, and very probably 260 for the little Season after, in which Satan is to be loosed, The Angels Oath is positive and indefinite, That *Cronos*, Time of any sort or denomination whatsoever *should be no longer*. BUT or except, &c. Exceptions, always strengthen the Rule. This Exception is during the Time or Days of the Seventh Angel's founding; That is, during the *whole Time* or Term of his Days, and 'tis a mistake to think that Time should be longer than the *Beginning* of his founding (as some would have) for a Bar is put to this Sence at the very Entrance: The *Hysteron* being the *Proteron*, the *Days* are put before the *Beginning*; implying, we are to take into the Account the *whole Days* under his founding. So that the Mytery is not finished at the *Beginning*, but at the *End* of the Days; The *Beginning* is the *finishing Inchoate*, and the *End* of them is the *finishing Consummate*. All the World knows that 'tis six a Clock when it *begins* to strike seven, the Angel comes not chiefly to tell us this; There is a further Meaning and Emphasis put on this BEGINNING to sound. 'Tis the Finger or Index which directs us to the exact Time when we ought to Commence the New Æra of Christ's Reign, That is, We must begin our Account not when the Clock has *struck* seven when *The Child is Baptized*, but from the *first* stroke of seven when *The Child is born*: For though the Angel sounds not just when the second Woe is past, but quickly after; yet there is no Interregnum: Time is not discontinued, but runs on on some account or other: And the Angel here declares, That this small Interval of tuning his Trumpet, or preparing himself to sound, belongs to the time of Christ's Reign: The Reign of a King Commences from the formers Death, and not from his Proclamation; therefore the Angel saith, We are to reckon Christ's Reign from the very time of the Angel's Be-

gimning to found. The Text is, *ὅταν μίαν σακτιζῇ* *Quum futurum est ut Clangat.* And our Translation which renders it, *When he shall begin to found,* comes not up to the height of it: It ought rather to be, when he *first* begins, or shall be *about to begin,* or *prepare* himself to found; his tuning his Trumpet and preparing himself, is called *sounding,* though in a lower degree. This continues seven year, *viz.* betwixt the second and third Woe; But the time of the New Account is to *begin* just at the Lapse of the second Woe! This great Caution is put in by the Angel, to prevent that Erronious vulgar account which Men use; saying, the Trumpet has *sounded* when it has *done* sounding, and staying till the Clock has struck *All,* and then say *'tis seven,* whereas it was seven when it *began* to strike, & the Angels sounded when he *began* to found. These things must needs be very plain. So it follows of course, that Christ's Kingdom in Succession begins from his second *Birth,* and not from his Baptism. Now his Birth was when the Witnesses rose, which was in *Anno* 1689. when the Ship run a drift, and Christ sent the Man whose Name is the *BRANCH* to be Her Pilot; then the second and last Woe to the Church ended, and at the Baptizing, the third Woe will begin, which will open the Temple and let out all the Plagues upon Her Enemies. *The Man whose Name is the Branch,* after Christ is Proclaimed King, offers himself to be his Champion, to dispute his Title against all the Usurping Tyrants of the Earth. This Hero is *Constantine the Second,* and Engages Satan and his Armies a *second* time. In the *First* Engagement Satan was overthrown, but he healed his Wounds, and lived *again,* Creeping into the Heaven of Empire in a Church-Livery. He and his Armies are now *again* overthrown, and himself taken Prisoner; But neither he nor his live *again* as formerly, For the Text saith, *The rest of the Dead lived not AGAIN till the Thousand Years were ended.* All this time he lyes in the *Incurable,* and his Defeated Troops are Civilly dead with Him. For, this Life and Death is nothing but the Life and Death of *Power,* as I have plainly proved in *My Temple opened.* Who is Satan's March but an English-man? The Dragon had long

long Ruled before a *Constantine* was found to Engage him ; and now there is another Man found which will do his Business, and give him no Quarter or Bail as the First, but send him to *Limbo* for a Thousand Years. Happy *England!* which affords such Champions for the Lamb. Christ now actually Reigns. As soon as he rose from the Dead, he said he was invested with *All Power both in Heaven and in Earth* ; He is now rose from the Dead in his Church, the Witnesses ; therefore He is invested with all Power and actually Reigns ; there is no doubt but He will use this his Power to the overthrow of all His Enemies, and be with his Lieutenant, and make His Enemies to flee before Him. Praise our Lord, all ye his Servants, and ye that fear him both small and great, Allelujah. The Lord God Omnipotent Reigneth. Let us Rejoyce and be Glad, for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah. How Beautiful upon the Mountains, are the Feet of him that bringeth good tidings, that publisheth Peace, that bringeth good tidings of Good, that publisheth Salvation, that saith unto Sion, Thy God Reigneth.

“ The Crucified Jesus Reigneth, the Son of *David*, the Son of *Mary*, the Son of God Reigneth ; our Elder Brother Reigneth. That same Jesus who was born in *Judea*, and suffered so many vile Indignities by his Countrey-men the *Jews*, now Liveth and Ruleth, and will Reign for evermore. He Ruled and Reigned before, but as one in his Minority. But now he is of Age in his Church, and takes the Administration into his own Hands, as Heir of all things, and Had over all to the Church. He began his Reign as Heir, in *Anno 1689*. Since which time He has been pulling down and rooting up, and He will pull down and root up all the Kingdoms of the Earth : The Wood, the Hay and the Stubble must all be burn’d before the New Foundations can be laid ; and Men must bear patiently the Dust and Noise, and all other inconveniencies in pulling down the Old Fabrick, since ’tis only in order to Erect a New most Glorious Building, which shall last for ever. Let every Good and Sincere Christian Rejoyce, let them Rejoyce exceedingly, all things will work together for their Good ; Let
them

them ask and they shall receive, seek and they shall find, knock and it shall be opened unto them; for He, in whom they Believe, He, to whom they Pray, their Elder Brother, Liveth, Ruleth, and Reigneth. Whatsoever they ask the Father in His Name, it will be granted. *The Spirit of the Lord is upon me, because the Lord hath appointed me to Preach good Tidings unto the Meek, he hath sent me to bind up the broken Hearted. To Proclaim Liberty to the Captives, and the opening the Prison to them that are bound, to Proclaim the ACCEPTABLE YEAR of the Lord, and the day of Vengeance of our God to Comfort all that Mourn, to appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, The Oyl of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, That THEY might be called Trees of Righteousness, The Planting of the Lord, that YE might be Glorified; They and Ye are apparently distinguished; They belonging to the Suffering Gentile Christians, and Ye to the Jews: They shall build the Old Waits, &c. But YE shall be named the Priests of the Lord, Ye shall eat the riches of the Gentiles, and in Their Glory You shall boast yourselves.* The Seventh Angel sounds Liberty to both Jew and Gentile. And when it sounds aloud, our Western Cyrus will Issue forth his Proclamation in behalf of the First. *Surely the Isles shall wait for me, the Ships of Tarshish.* First, *To bring my Sons from far, &c.* The Jews will certainly return first in our Ships, Christ beginning his Reign here First. The first Act of his Sovereignty will be to shew Favour to his own Country-men. As for England, though we have been so extravagant of late in Building, in a few years time we shall find we have not built enough, so great will be the Concourse of the World to our Land. If there be any good News in the World, the News of Christ's Reign must be good. And if there be any Year in the World *Acceptable*, the first Year of his Reign must be *Acceptable*, and having told them both, I doubt not, but it will be allowed me that I have told *Good News*.

The first stroke of Seven, informs him the hour of the Day who heard it strike Six, but he that heard it not, must stand still and wait patiently till all has struck.

Postscript clearing some Objections.

OUR *Theologues* Travelling through the Land of the Prophets, meet some straying Texts by the way, which seem to have no Owner: These, as Waifes, they carry to the Lord of the Mannor; but they had better let them lie till the right Owners claim them; For by clothing their Lord in such Garments as are not fit, they disguise him, rather than adorn him: And though they may have some small Plea of Justice, yet they can have little for Discretion. *This* they make a Lacquey to their Zeal, and their Affection hereby degenerates into Fondness. An instance of this is in the Text, of *The Man whose Name is the BRANCH*; for against the plain drift of the Context, The obvious scope of the whole Prophecy, and the Point-blank Judigitation of the Spirit, they make *this Man* to be Christ. When their Hand is in, they quickly make a *MAN* a *Lord*; nothing is more plain than that he is a *mere Man*; the Spirit puts as it were an Afterism on him, saying, The Man, &c. Besides, his Office plainly declares him to be such, for he is to build, or cause to be built a House, and to rise out of his Place. Now Christ *Descends*, when he comes and not *Ascends*, and it would derogate much from his Honour, to make him come from Heaven, and engage him in Mortar, for the Sense of a material Building cannot here be avoided; for otherwise, the Incouragement of the two Prophets, *Haggai* and *Zachary* would be vain. They incourage the *Jews*, who by the appointment of *Cyrus* was building their Temple, and tell *Zerubabel* their Prince, and *Joshua* the High-Priest, that in the latter days God would be merciful to them, and raise up *Two* such Men as *They*, One should be a King, and the other a Priest; and that the first, whose Name should be the *Branch*, should build God's Temple, and that the Counsel of Peace should be betwixt them both, as it now was betwixt *Zerubabel* and *Joshua*. Now, to make the Counsel of Peace to be betwixt Father and Son, or to divide the Man, whose Name is the *Branch* into two, is an interpretation so Jejune and Raw, that no cover can be found for it; for it makes this *Man* a Monster, making him sit in two
Chairs.

Chairs at one and the same time, which for one Man is impossible; Nothing is more plain, than that the *Staves being broke*, there are two *Sede Vacantes*, and two Crowns provided, and laid up for a Memorial. Now for One Man to fill both the Chairs, & wear both the Crowns, (or Miter and Crown) is a Plurality not to be tollerated. I acknowledge, that Both the Crowns were set upon the Head of *Jesbua*, but they were taken off again, and laid up; This Ceremony being only by way of Prophesie; and he was told by the Prophet, that he (in his Representative) should have but *One* of them; and the Man whose Name is the *Branch*, should have the *other*. 'Tis without Dispute, that there were two Crowns laid up for some-body; the great Dispute is, who has the Right to them; There are but two sorts of Candidates, *Jews* and *Gentiles*; and I should be glad to be mistaken, if the first have the greater Right, and that these two Men should prove two *Jews*, who like *Moses* and *Aaron* should lead back the scattered Tribes to their own Country. But the Text seems to remove the Scene from thence; for it saith; *I will remove the Iniquity of that Land in one day*. This, *That Land*, removes the Scene from Jewry. Again, *And they that are far off shall come and build in the Temple of the Lord*. *Cyrus* of old, built the Temple, though a far off; and so may the Man whose Name is the *Branch*, whom God has *Sir-named* as he did Him. At present I cannot but give my Suffrage for the *Gentiles*, because the Staves have been broke amongst us. In our late times the wheat was in the Ground, the Church was pregnant, & the *VVitnesses* were in the *VVomb*: And this was the *true Reason* that all the Policy of *O.C.* could never gain him a Crown, for *Christ* was not to Reign before he was born; but when the *VVitnesses* rose, then the Crown was put upon the Head of him that wears it. The *Reader* must observe, that the Blade and Ears are both Crowned and Baptized too, the first with the Fire of *VVrath*, the latter with the Fire of the Spirit. The Blade came up first and was Crowned, but being only Straw, the Crown fell off at the appearance of the Ears, for to them are the Promises and Right. The pouring out the Spirit in *One Day* will not only remove our Iniquities, but all our difficulty as to these things, *The Glory of God shall be Revealed, and all Flesh shall see it together*. Which Blessed Day God in his Mercy hasten for *Christ* his sake. *Amen*.

The CALCULATION.

Julian the Emperor seems to be permitted on purpose by Providence to make an Intercalation on the Empire, That the Desolation of the Jewish Temple, might be more Illustrious; for he encouraging the Jews to Build it, It was *Funditus Deletum*, by Thunder and Lightning from Heaven. Here then I shall begin the Epoche, from the time of his Death, which was in *Anno*. 364. He Reigning but about 3 Years 5 Months: This is most consonant to Holy Writ, and therefore I shall neglect all other Accounts.

Adding hereto, The so much Celebrated 1260, or Time, Times, and Half a Time, it will bring me to the Year when the First Herauld of the New Dispensation was Born, who was the First Green Blade, that Sprang up in the Field of the New Witnesses: and this was in *Anno*. 1624.

Then Adding according to *Daniel* 30 Years, it will bring me to the Time of the Conception of the Church Regenerate, viz. 1654. These 30 Years are *Anni Silentij*: Christ was not Baptized, nor entered upon his Ministry, till he was 30 Years Old. The Old Church was not Conceived till that time: And the New Church, or Church Regenerate, ought to hold a conformity thereto. Therefore I suppose its Conception not till.

Hereto I add, 33 $\frac{1}{2}$, which will bring me to the Time of the Birth of the Church Regenerate, or New Risen Witnesses, viz. in *Anno*. 1688. Thirty Years, is the Age of a Man Adult; and we may very well allow the same time for the formation of the Complex Birth in the Womb, and 3 year and a half for the Delivery, or the Time of these Witnesses Lying in the Street: Their Lying in the Street, are but the Throws of a New Birth: The 3 Years and a half of Christs Ministration was *Tempus Parturientis*: and his Death was the Dolorous Hour of Birth. The Complex Birth, ought to hold a due conformity to its Head: And 33 years and a half being the Compleat Days of Christ upon the Flesh, we may very well allow the same time for the Formation of His Church in the Womb.

The Latter part of 1688 the Witnesses Rose, Christ was Re-born in his Church, and began his Reign, taking his Great Power into his own hands, as Heir of all things, and Head over all to the Church. But since no Man had a Crown put on his Head, or Scepter in his Hand, till the Ensuing Year, I rather Commence his Reign, from

Now from Pascha to Pentecost are 7 weeks, or or 8 inclusive (years if you will) when I expect, The Lamb will be Married: The Soldier will have his Commission: The King will be Proclaimed: The Priest will be installed, and the Child will be Baptized: I mean, with the Holy Ghost and with Fire

364.

1260.

1624.

30.

1654.

33 $\frac{1}{2}$

1688.

1688.

1689.

7.

1696.